

THE LATTER-DAY SAINTS'
MILLENNIAL STAR

ESTABLISHED IN 1840

"We are the offspring of God, begotten by Him in the spirit world, where we partook of His nature as children here partake of the likeness of their parents."—LORENZO SNOW.

No. 40, Vol. 93

Thursday, October 1, 1931

Price One Penny

THE TRUE RELIGION

ELDER NEPHI JENSEN

RELIGION is an affair with God. In its deeper sense, it is the most vital human experience. In fact true religion is living in conscious, loving union with God; and actually participating with Him in the establishment of His kingdom in the world.

It was this noble idea of religion which inspired the Christ to say, "I am the vine, ye are the branches." This figure of speech refers to a most intimate relationship between the Son of God and His disciples. He and His true followers are so closely united and bound together that His strength is their strength, and His life is their life, so that in His spirit "they live, move and have their being."

How is this actual union between men and God established? This is the most vital of all questions in religion. The answer is worth the most earnest and persistent quest of the most devout souls.

Let us in the ardor befitting the search, seek for this vital truth. Let us start at bedrock. We cannot come into conscious union with God until we find Him. That is quite elementary. But how shall we find Him? If we are frank about it, we will admit that we cannot see Him through the telescope; we cannot find Him in the crucible; nor can we obtain a working knowledge of Him by scientific deductions, nor by merely philosophizing.

A noted astronomer said, "I have swept the heavens and found no God." Herbert Spencer, one of the most profound intellects of all time ended his splendid intellectual career as a philosopher confessing that "God is unknowable." Why did these giants of thought fail in the search for the knowledge of God?

We shall be aided in answering this question by asking another.

How do we learn to know an individual? Not by merely investigating his antecedents; not by a technical analysis of his achievements. We learn to know a person by coming into actual contact with him. We learn to know God in the same way.

But God is invisible. Ordinarily we cannot come into contact with one who is invisible through our physical senses. This contact comes through faith. It is by faith we "endure as seeing Him who is invisible." It is by intensified faith and earnest prayer we come into intimate communion with God, and obtain an actual knowledge of Him.

Jesus Christ is the "author of the faith" through which we obtain our intimate knowledge of God. In His earthly ministry He revealed the majestic personality of God. His infinite love and His all-prevailing power. By this impressive revelation of the person, goodness, and power of God, He awakens in devout hearts that deep all-trusting faith that seeks and actually finds God. And it is through this faith-stimulating power that He manifests His Saviourhood in drawing human hearts from evil and error towards God and truth. Well did He say—"And I, if I be lifted up from the earth, will draw all men unto me."

A SAVING FAITH

Paul's conclusion that we are saved "by grace" through "faith" is profoundly true. But the faith that saves is something more than a passive belief that merely assents to the truth of the Master's saving mission. The idea held by Luther, Calvin, Knox, Wesley, Whitfield, and Spurgeon that faith in Christ is just a passive acceptance of His offer of salvation, is neither scriptural nor reasonable. Saving faith is a deep, robust conviction that Jesus is the Christ; and that strict obedience to His divine laws is necessary to attain the righteousness which is accepted of God. This faith does something more than make us righteous by imputing to us the righteousness of Christ. It makes us innately righteous by so completely intensifying our consciousness of God, His goodness and power, that we are impelled to love and serve Him. It was this very idea of saving faith that inspired Paul's own explanation of salvation by grace: "For we are his workmanship, created in Christ Jesus unto good works." (Eph. 2: 10.)

A simple story will aid our understanding of saving grace. A traveler on a desert lost his way in a blinding sand storm. In his wandering efforts to find his way back home, he became tired and weak. He soon fell to the ground in sheer exhaustion. He struggled desperately to get up. But he was unable to rise by his own depleted strength. Just as he was about to expire, a loving brother who had gone out in search of the lost brother came upon the expiring man. He placed his canteen to the parched lips and gave the sinking man a deep draught of life-

giving water. The lost man revived. He regained his strength; by his regained strength he got up and walked home.

Jesus Christ by His revelation of divine love and power awakens with the souls, struggling to rise, the living faith that gives them the strength of strength and the life of life. And by this new found power, they are able to struggle upward to the grandeur of fine, pure living.

Through the grace of God, man obtains the strength to conquer evil. By his right use of this power, in obedience to the divine laws of progress he "works out his own salvation."

What has just been said leads us right to the threshold of the second great law of true religion. By the faith in God which Jesus Christ inspires, we not only find God, but this faith awakens within us a thirst for righteousness, or a desire to become worthy of union with God. The principle by which this worthiness of God is attained holds the second place in the divine scheme of human development. For the law of affinities is just as inexorable in the moral and spiritual realm as it is in the physical world. Those who are beautiful in spirit seek the beautiful. The good are drawn to the good. The true love the truth. And only those who are beautiful, good and true, can come into harmonious union with Him who is pure and holy.

SEEKERS AFTER RIGHTEOUSNESS

How do we become worthy of God? Lack of understanding on this question has led the world into the most egregious religious errors. It has led to brutal sacrifices, intended to appease the wrath of a revengeful Deity; it has given rise to dead formalism, rote prayers, and mechanical worship; it has filled monasteries with thousands of men and women who have vainly sought to become good by fleeing from the evils of the world; and it has fostered gaudy ritualistic shows that bewilder the mind by their gorgeous splendor.

All of these vain, abortive efforts to become fit for heaven have grown out of a lack of understanding of the second great principle of true religion. How do we become good? We cannot become good by merely suppressing evil desires. We cannot improve morally by merely shutting ourselves in from the evils of the world. Nor can we develop spiritually by reciting rote prayers, or by performing mechanical acts of penance.

Worthiness of God comes through moral transformation or true conversion. As understood by the Master, conversion is a complete inner change of attitude. This change of the desires of the heart comes through repentance, inspired by genuine faith in Jesus Christ.

To say that worthiness of union with God comes only through the repentance which our Lord inspires, is not mere dogma. It is the affirmation of a profound truth. A simple illustration will

aid us in understanding this principle. A young man took to gambling. He discovered that his friends of the better sort turned from him. He concluded he would rather retain the friendship of these people than have the pleasure of gambling. He quit the card table. Did he repent? No. He had just exchanged one pleasure for another.

Only a change of conduct inspired by the pure regret that comes from the consciousness that one has caused suffering to someone who is infinitely pure, can bring about complete inner transformation. The stream can rise no higher than its source, The soul can rise no higher than the intent that moves it. Or, in other words, one can become no purer than the motives that stir his aspirations. If he is motivated by a mere selfish human desire, he will rise no higher than the level of sordid human life. But if his heart is touched by the pure spirit of God; and he is inspired by that spirit to change his attitude, his transformation will be perfect.

TRUE REPENTANCE

A young man who had followed a career of crime for a number of years was prevailed upon to read the New Testament. In reading this precious book, he caught a vision of the Christ. This vision brought home to him the infinite suffering of the innocent Son of God, because of human guilt. The condemned man's heart was moved as it had never been moved before. He commenced to meditate: "My wrongdoing makes the pure innocent Christ to suffer. For His sake I regret my folly. For His sake I will reform."

This is genuine repentance, inspired by "Godly sorrow." This repentance not only outwardly reformed the lawbreaker, but it completely changed his heart and purged it of the very evil desire which had led him astray.

This pure repentance which makes man worthy of union with God is awakened by faith in Jesus Christ. Through His inspiring revelation on the cross of the infinite goodness of God, He literally "grants" us repentance. For it is the goodness of God that "leadeth thee to repentance." (Romans 2:4.)

Having attained mental and moral worthiness of union with God, one is ready for the formation of the actual alliance. This union is formed in very much the same way that any solemn contract, treaty, or compact is formed. The act of contracting is essentially the formal acceptance of a covenant. One comes into actual alliance with God in the same way. The union is consummated by entering into a solemn covenant with Him. In this compact the believing, repentant convert solemnly covenants to renounce sin and obey God and keep His commandments.

The form of the covenant is an immersion in water, symbolizing death to the past life of wrongdoing; and rising from the water, betokening a

resolution to live a sinless life. This is the beautiful meaning given to baptism in the Scriptures. John the Baptist preached the "baptism of repentance," or the baptism that signifies that one openly and formally turns from sin to Godliness.

Baptism, in its true form, most fittingly represents the formation of a union with God. By being buried in the water, the death of Him who died to bring man into oneness with God, is symbolized; and the rising from the watery grave, is a representation of the triumphant victory of the Christ over the grave. It was this impressive meaning of the ordinance that inspired the apostle to say, "As many of you as have been baptized into Christ have put on Christ." (Gal. 3:27.)

Of course the sacred ordinance of baptism does not give one actual union with God unless it is administered by one who has actually been divinely called and ordained to act for God in the administration of holy ordinances. This is not mere arbitrary assertion. It is the affirmation of a solemn truth. No act or ordinance can have validity in any divine sense unless it is performed by some one who actually represents God. And only one who has been divinely called and ordained can in truth represent the Father. This is another way of saying that one cannot come into actual union with God unless he joins the true church. For only the true church is vested with true Priesthood.

THERE IS BUT ONE TRUE BAPTISM

True baptism, administered by one who by actual, divine ordination acts in very truth for God, brings remission of past sins. By this ordinance, the convert formally accepts for himself the atoning sacrifice of the Christ. Moreover, by obedience to this sacred rite, he puts his will into absolute harmony with the will of God. And having come into harmony with the law of Heaven, the baptized convert is freed from the sense of guilt, even as the God of holiness is free from all sense of condemnation.

But how does the vicarious suffering of Christ give to the simple ordinance of Baptism saving virtue? We shall get the answer to this question by stating the saving mission of the Christ as it comes home to the individual soul.

Through the Gospel message, Christ in effect, says to the repentant one, who is about to descend into the watery grave, "I am the Son of God. I am your Elder Brother. I came into the world, suffered and died to save you from sin. You are human and frail. Because of your fallen nature you have sinned. But all is not lost. There is virtue in you yet. If you will look up in trusting faith, turn from your sins, by true repentance, and take upon yourself my name, in the waters of baptism, your past sins shall be forgiven."

The Christ solemnly proclaimed this promise of forgiveness of sins through faith, reformation and obedience. He also proved

its divinity by proving His own divinity. By His spotless life, by His mighty works, and finally by His resurrection from the dead, He demonstrated His Godhead. By divine power He triumphed over death. Having established His divine Sonship, His promise of forgiveness, in baptism, becomes God's promise; and those who obey the ordinance can do so with full faith that He who has promised can perform. By living faith "in the operation of God," made possible by the atonement of the Christ, baptism does, in fact and truth, bring remission of sins.

The deep awe-inspiring thought that one is accepting a sacred ordinance, actually administered by one who, in very truth acts for God, so intensifies the faith of the one who seeks a union with God, that there comes to the soul of the obedient one the actual consciousness of acceptance of God, and acquittal of guilt.

There is still a fourth step to be taken to establish a conscious union with God. This step is hinted at in the word "conscious." True religion is an actual affair with God. To be in actual alliance with the Deity one must be conscious of Him. This consciousness does not come through the special senses. God is invisible. We become aware of Him through a spiritual influence which emanates from Him. This Spirit is called the Holy Ghost. It is the special mission of this Spirit to bear witness to man of God the Father and of Jesus Christ. Through the deep impress of this Spirit, man learns to know God; and comes to have actual fellowship with Him.

THE PERFECT TEACHER

The Holy Ghost is more than a witness for God. He is the perfect teacher. He rebukes the erring, comforts the disconsolate; enlightens those who earnestly seek for light; inspires those who are pure in heart; heals the afflicted who sincerely believe, and guides into all truth. The divine right to enjoy the companionship and ministry of this Spirit is conferred upon baptized believers by the imposition of hands by those who are divinely empowered to officiate in this sacred ordinance.

Through faith in Jesus Christ we find God; through repentance we become worthy of Him; through baptism we come into accepted union with Him; and through the gift of the Holy Ghost we become alive to Him and come into actual conscious fellowship with Him.

Now we are prepared to consider the last part of true religion. Religion is not only an actual union with God; but it is also an actual participation with Him in the establishment of His kingdom in the world. This partnership between man and God to be real must be divinely established. A self-appointed ministry cannot form an actual alliance with Deity. A man-made church, cannot become an accepted divine agency. Only a divinely-called and ordained ministry can be in actual alliance with God. And

only a divinely instituted church can be in any true sense a divine agency for the accomplishment of God's purposes in the world.

Through these simple basic principles of divine truth, Jesus Christ grants salvation to the children of men. Jesus Christ grants salvation to the children of men. Jesus Christ is in fact and truth our Redeemer. He is our Saviour and deliverer. By the deep, strong faith which He inspires in our hearts, we find God and learn to know Him; and our souls are anchored to the things of eternal value, goodness, beauty and truth. By the soul-transforming repentance which He grants unto us, our hearts are purged and cleansed of sinful desires. Through the remission of sins, which He gives in the baptismal covenant, there is removed from our souls the hope-destroying sense of condemnation for past misdeeds, and we are given courage to struggle onward and upward towards the high goal of eternal perfection. Through the priceless gift and power of the Holy Ghost, which He sends from the Father upon us, we are renewed, enlivened, inspired and ennobled in our inner selves; and given the power to comprehend and love and live the truth. By loving and living the truth, through the eternal years of God, we overcome and conquer the degrading and enslaving power of sin; and attain to that noble kingship of self-mastery and dominion, which is the supreme glory of the sons of God.

The church that upholds these true principles of salvation bears the full name of the Son of God. It is the Church of Jesus Christ of Latter-day Saints, and was organized on the 6th of April, 1830, pursuant to divine command. This divine organization is vested with the Holy Priesthood and Apostleship, which was bestowed upon the Prophet Joseph Smith in 1829, by actual ordination by Peter, James and John. All the marvelous gifts, graces and powers of the true Apostolic Church characterizes the ministry of this re-established Church of Christ. Through the divine ministry of this Church there has been brought to the modern world a veritable spiritual renaissance—a revival of the soul-purifying and transforming power of the religion which Jesus of Nazareth first taught on the shores of Galilee.

UTAH has less unemployment per capita than any other state in the Union, stated A. C. Wilson, federal unemployment director, in an address before the Retail Credit Men at the Newhouse hotel. Great diversity in the means of earning a livelihood is a great factor in this state's favour. Special agents will be appointed to co-operate with the Salt Lake federal employment office from seven or eight of the most important cities in the state, helping to reduce unemployment by contracting all employers of labour and filling their needs.—*Deseret News*, July 29th, 1931.

THURSDAY, OCTOBER 1, 1931

EDITORIAL

MICHAEL FARADAY

THE face of Big Ben, hung high in the tower of the Houses of Parliament, has been flood-lighted since August 29th, 1931. Palaces, public institutions and many famous monuments have been likewise honoured. A new London, of increased dignity and beauty, were that possible in this incomparable city, emerges in lighted glory from the dark night. Throughout Britain and perhaps beyond, flood lighting has been the order of the day, throughout the month.

This has been done as a tribute to genius, and in commemoration of a discovery which perhaps has been second to none in making possible this day of astounding physical wonders.

On August 29th, 1831, a century ago, Michael Faraday, working in the Royal Institution in London, made the discovery from which has been derived the electro-magnetic marvels: the telegraph and telephone, x-rays, radio, electroplating, electrically driven factories and trams, and other industries too many to mention.

This week, Albert Hall is dedicated to the celebration. An immense electrical candle, suspended from the ceiling, sheds full light upon the hundreds of exhibits which fill the floor below. In the centre of the circular floor stands a statue of Michael Faraday, surrounded by exhibits of his crude instruments and demonstrations of his experiments. The place savours of magic. Electric sparks fly; magnetic needles tremble and move about in obedience to invisible forces; loud speakers bring news through space from far-distant places.

There are those who class Michael Faraday with Newton. The discovery of the principles of electro-magnetism was only one of his achievements. His restless, penetrating mind entered many fields of investigation, and invariably brought back valuable discoveries. Many chemical industries are based upon original discoveries by Faraday, such, for example, as the modern aniline dyes which vie with the colours of the spectrum in purity and variety.

Michael Faraday was a blacksmith's son, a newspaper selling lad, a book-binder's apprentice. He was denied the privileges of an education, except such as he won by his own study and through the association of his master Sir Humphry Davy. He declared that he was not educated, in the usual sense. Yet, the learned

did him obeisance. Universities conferred distinctions upon him. His sovereign recognized his services to humanity by official action; and his fellowmen delighted to praise him. He won enduring fame.

In one of the side rooms of Albert Hall is a replica of the laboratory in which Faraday worked. The bottles, mortars, flasks and furnaces are interesting enough, but a burning tallow candle, the only light of that day, stirs the imagination most. In that dim candle-lighted laboratory were laid the foundations of the science and art that so lights the face of Big Ben that it is as visible at midnight as at midday. We do well to honour such genius.

Faraday was unlearned in the ways and lore of schools, yet he towered above the learned of his generation. Universities are but means, well made and easy means, by which men may attain to learning. Men may learn whether in school or out. Man is more than the devices of his making for his progress. Deprive the race of its present high external civilization, and man would still retain the power to recover that which he had lost and more. There is a learning, also, that comes as intuition, inspiration, call it what you may, a learning that psychologists can not define.

There are those of shallow wit and uneasy temper, who refuse to accept the restored Gospel of Jesus Christ because it came through an unlearned boy. By the same token, they should refuse to accept the dynamo, or to use its service, because it came through an unlearned boy. Faraday grew, by self effort and seeking for truth, into one of the most learned of his day. Joseph Smith, by the same means grew into intellectual power and extensive information. These contemporaries also had the help that the Lord gives, one as an explainer of nature, and the other as a prophet of God.—W.

RELIEF SOCIETY

THE Relief Societies of the British Mission will commence their fall and winter classes in the first week of October.

You will note carefully that a slight change of programme is made for this year's activities. The lesson of the first week will be Theology; the second week will be Work and Business and a study of the Teacher's Topic; the third week, Literature; and the fourth week, Social Service.

The new Manual, entitled "The Value of Life Here and Hereafter," will be ready in time for the beginning of our lesson study, and it is desired that each organization start with the first lesson during the first week in October, so that each organization will be studying the same lessons and will be in step with the Relief Societies of the other Missions and with the Center Stakes of Zion. Sister

Widtsoe has written a splendid introduction to our season's work which is printed in the Manual. I hope all the sisters will read this introduction carefully as it will explain all the things needed to make our lessons both interesting and profitable.

Our slogan, "We Stand for a More Sincere Sisterly Love Through Application of the Saviour's Parables and Teachings," is in itself a great lesson. If this lesson is applied to our daily lives, it will be the means of making every sister more tender of the feelings and rights of each other, more loving, more sympathetic, and, above all, more willing to render service for the help of mankind.

Personally, I am looking forward to these classes in joyful anticipation of participating in the most interesting and helpful lessons that have been prepared for the Relief Societies of the British Mission.

JOSEPHINE B. LUND.

GRADUATING CLASS OF BEE-HIVE GIRLS

APPROPRIATE services were held Sunday, July 19th, in the Handsworth Chapel, Birmingham District, at which the Graduat-



A GROUP OF BEE-HIVE GIRLS, BIRMINGHAM DISTRICT

ing Class of Bee-hive Girls of the Handsworth Branch were presented with diplomas signifying the completion of the full course of Bee-hive work, as prescribed throughout the Church. The diplomas, designed for use in the British Mission, were presented by Sister Josephine B. Lund, Y. L. M. I. A. instructor for the British Mission.

WHAT OTHERS SAY ABOUT THE "MORMONS"

SIXTH DECADE: 1881-90

1882. PHIL ROBINSON—Traveler, Author, Journalist.

"I have seen, and spoken to, and lived with, 'Mormon' men and women of every class, and never in my life in any Christian country, not even in happy, rural England, have I come in contact with more consistent piety, sobriety, and neighbourly charity. I say this deliberately. Without a particle of odious sanctimony these folks are, in their words and actions, as Christian as I had ever thought to see men and women. A perpetual spirit of charity seems to possess them, and if the prayers of simple, devout humanity are ever of any avail, it must surely be this wonderful 'Mormon' earnestness in appeals to heaven. I have often watched Moslems in India praying, and thought then that I had seen the extremity of devotion, but now that I have seen these people on their knees in their kitchens at morning and at night, and heard their old men—men who remember the dark days of the Faith—pour out from their hearts their gratitude for past mercy and their pleas for future protection. I find that I have met with even a more striking form of prayer than I have ever met with before. . . . And it would indeed be a base man who visited these hard-living, trustful men and women, and then went away to calumniate them." (*Sinners and Saints*, pp. 240-41.)

1883. Rev. Henry Ward Beecher, D.D.—American Preacher, internationally known for scholarship and eloquence.

"Aside from the spiritual question, my impression is that no more orderly city exists on this continent (American) than Salt Lake City. I suggested to an anti-'Mormon' that the way to reach them was to have Christian families of refinement and spiritual force introduced among them, whose example would be a perpetual testimony to the 'Mormons.' I received a buffet, however, when I was told that the average Gentile was not so high up, morally, as the 'Mormons' themselves were, and that in industry, frugality, truth-speaking, temperance and chastity, the contrast was in favour of the 'Mormon' people." (Sermon, November 29th, 1883, *New York Press*.)

1884. James W. Barclay—Member of British Parliament.

"In morality, the 'Mormons' greatly excel the Gentiles in their midst. The figures conclusively prove that the 'Mormons' are a sober, law-abiding people, and singularly free from the grosser forms of vice, whatever may be alleged to the contrary by ignorant or prejudiced enemies. Let me say, in conclusion, that I went to Utah prejudiced against the 'Mormons;' but, after seeing and investigating them myself, I came to the conclusion that apart from polygamy there is much in the 'Mormon' organization

to admire and respect, and that the 'Mormons' are the subjects of a greater amount of misrepresentation and unjust abuse than any other community with which I am acquainted." (A New View of "Mormonism," *Nineteenth Century*, January, 1884.)

1884. Helen Hunt Jackson—Author, Novelist.

"The more honest, industrious, simple-minded and upright a man is, the better 'Mormon' he will be, if he be a 'Mormon' at all. . . . The 'Mormon' people, as a people, are too upright, industrious and moral, have worked too long and well, and achieved too splendid a success, to have their future again imperilled by being brought into active hostility with the majority of their fellow-countrymen." (*The Women of the Beehive*, *Century*, May, 1884.)

1888. Belva A. Lockwood—American Woman Lawyer and Suffrage Leader.

"The history of the 'Mormon' people is a romance in real life, more interesting than the often far-fetched conceit of the novelist and in some instances has been more tragic than the distorted conception of the theatrical stage.

"These people are and have been frugal, industrious, moral; that they have no almshouses, saloons or brothels in their midst until such were instituted by the so-called Gentiles and sustained by the federal courts; that they had their co-operative stores, mills and manufactories that gave employment to the unemployed; that they had their public school system, into which their children were gathered, open to all alike; that their children were well-born, well-bred, and well-educated, and the women as well-informed and cultured as the masses of American women; that the men do not swear, drink intoxicants, or smoke." (*New York Mail and Express*, 1888.)

A MISSIONARY'S TESTIMONY

ELDER EVAN ARTHUR

I AM living in wonderland. I enjoy parks, knowing as I do that I am living in a world filled with beautiful manifestations of our Heavenly Father's divine will and superior intelligence. I live on earth to worship the Lord, to adore His wonderful handiwork and creation. He has provided for me, that I might have pleasure and joy while worshipping Him.

In my travels, beautiful landscapes have visioned before my eyes, with hills covered with pines, pastures lined by hedges of sweet smelling hawthorns, with sheep and cattle grazing therein, decorated banks with blossoms of daffodils, cowslips, canterbury bells, varieties of wild roses, varied colours of verdure in huge trees with overhanging branches, tunnelling the highways; and the high wavering corn swaying from gentle zephyrs. The

music from the singing of rippling rills, and the roar of rivers over rocks and caverns, give to me charming melodies.

All is happiness to me, to enjoy while walking through my native land (Wales). What great and marvelous revelations can come to one if he has the desire to live in the realms of the Lord's intelligence—His creations. The heavens and earth speak it to us every hour, every tick of the clock, and every time we look at the wonders of mother nature. Our feast and banquet, provided by our Father in Heaven, is for us to enjoy.

Yes, I adore the Lord's name. His wonders never cease to me. I praise His name in song. I thank Him that He desireth me to walk in His beautiful creation—His gardens—and occupy the place prepared for me.

The Lord is the Head Gardener, and souls are His most precious flowers. He clothes the lilies of the fields, but the souls of men and women are more precious to Him than the flowers and shrubs of all creation. The Gardener stands at the gate, inviting all souls to come therein and enjoy the beauties and blessings prepared for those who will but come and dwell with the Giver of gifts.

MISSIONARY AND MEMBER

ARTHUR FITTON, MANCHESTER DISTRICT

A RECENT article in the *Star* contained the following sentence, "The saint's first duty, as missionaries in their communities, is to live their religion." It would follow that the branch's first duty is to teach the saints their religion. The missionary tells his street audience that the Gospel has been restored, to repent and be baptized. He cannot very well tell them to live their religion. But his hearers, upon obeying his demand, become enrolled in a branch and then are entitled to be taught their religion and required to live it. A clear difference between missionary work and branch membership work is apparent. It is granted that the individual member of the Church can operate in both spheres at the same time, but the question at issue is, at what stage in his Church development is it possible or permissible to participate actively in purely missionary work?

If the first duty of any person, in whatever activity, is ignored, subsequent duties in the same sphere are robbed of all their efficacy, and usually would in fact be better left undone. The member's first duty is to live his religion. But the Gospel of Christ, which is our religion, is so comprehensive it sometimes is difficult to reduce its principles to a definite mode of conduct, with our little understanding of it. It should be clear to most people that the fundamental ordinances—baptism for remission of sin and the gift of the Holy Ghost—are just the opening of the door

into a new and larger understanding of life. The steps necessary to get through the doorway and to participate in increased knowledge and joy, are only taken after other laws are understood and put into practice.

Joy is derived from the normal activity of a healthy body, physical and spiritual. Our religion requires us to learn the laws governing health of body, mind and spirit, and to obey them. To ensure such teaching being done in the most efficacious manner the branch has its auxiliary organizations, every one of which is different in its function, but each one embodying in the completest sense the necessary information and activity for the correct development of its members. Our delight at realizing the truths of the Gospel naturally impels us to tell our friends about it; and our influence if we live the Gospel, more subtle than the spoken word, operates for us amongst family, friends and acquaintances and helps us spread the Gospel message.

The results of obedience to law affect individual life, to the degree of permeating the surroundings at home or abroad with a feeling of the advantages of the Gospel of Christ. The Gospel radiates from the personality of a Latter-day Saint, in word and deed. The right atmosphere in a branch, one suitable for growth in knowledge and truth, is provided when the members are devoted to the cause. The seekers after truth, discovered by the missionary, flourishes and are at home in such surroundings, and, along with the relatives and friends of members, are attracted and held by examples of right living. This type of missionary work would quickly build up a body of people of influence sufficient to affect their communities for righteousness. Thus missionary and member, each has his missionary work to perform, complementing the other, though quite different in character. All are missionaries, but the form of our service differs.

PORTSMOUTH DISTRICT CONFERENCE

THE two sessions of the Portsmouth District Conference were held in the Royal Pavilion, Brighton, on Sunday, September 13th. The meetings were well attended by members and friends who rejoiced upon learning more of the latter-day message of truth.

Elder G. Dwight Wakefield gave an interesting and constructive illustrated lecture at the afternoon session to an attentive audience.

The evening session was devoted principally to Patriarch James H. Wallis and President A. William Lund, who gave inspirational addresses. Patriarch Wallis declared during his address that the "Mormon" Church, in the past, has been grossly misrepresented throughout the world from the pulpit and also in the press, but that to-day people are becoming more tolerant towards

the Church. He related sacrifices made by members of the Church, and credited the high ideals of "Mormonism" to be the impelling force which has made the "Mormon" people, according to governmental statistics, the cleanest living people upon the earth. He explained the mission of the Prophet Joseph Smith and the revealing of the Book of Mormon, which furnish additional testimony of the Divinity of the mission of Jesus Christ. President Lund delivered the second faith-promoting address, during which he pointed out wherein the teachings of the Book of Mormon coincide with and corroborate the teachings of the Bible. He explained also the doctrine of salvation for the dead, as revealed through the Prophet Joseph Smith, who he forcibly declared was a true Prophet of the Lord.

A special Elders' meeting was held in the morning, at which instructions were given to the missionaries by President and Sister Lund, and Patriarch and Sister Wallis.

The Mission and District officers present at the Conference were: Patriarch and Sister James H. Wallis; President and Sister A. William Lund, and Elder G. Dwight Wakefield, of the Mission Office; President David L. Rowley, Jr., and Elders Cyrus W. Greaves, Rock M. Kirkham, Richard M. Cowan, Joseph W. Marriott and George H. Curtis, of the Portsmouth District; President Owen M. Wilson and Elder Percy L. Matthews, of the London District.

ELDER CYRUS W. GREAVES, District Clerk.

FROM THE MISSION FIELD

Doings in the Districts: *Bristol*—On August 26th, members and friends of the Cheltenham Branch enjoyed an entertainment presented by the officers and twenty-six children of the Primary Auxiliary. The enrollment, which has been doubled during the past five months, consists mostly of children not members of the Church.

Leeds—A baptismal service was held in Shipley Baths on Saturday, September 5th, where nine persons were baptized by President O. Horton Transtrum, Elders Joseph D. McAllister, David Taylor and Elmo H. Lund. They were confirmed members of the Church the same day in the monthly union meeting by President O. Horton Transtrum, Elders Joseph D. McAllister, Cyril A. Linford, Elwood A. Gee, Noel T. Stoddard, Dan L. Frodsham, Donald K. Ipson and Local Elders Samuel Mitchell and Fred Laycock.

Sunday evening, September 13th, a Harvest Festival consisting of song and story was given by the Bradford Branch Relief Society. The following evening, a Harvest Banquet was given by the Relief Society, where all present had plenty to eat. A program of interesting items was given on each evening. Large crowds assembled.

Liverpool—Preceding the Union Meeting of the northern section of the Liverpool District, on September 5th, the Burnley M. I. A. debating team met the Nelson M. I. A. team in a debate contest. The issue

was, "Resolved: that the Cinema is a Degenerating Amusement," was well developed in the constructive and rebuttal speeches. A judge's decision—affirmative—was in favour of the Burnley debaters. This debate is the beginning of a series of elimination contests previous to the all-auxiliary contest to be held November 14th. Debating should prove a great stimulus to the M. I. A. work.

The Birkenhead Branch held its fall conference on September 6th. Children presented parts on the program during the Sunday School session. Local brethren and district authorities developed the theme, "Make Ready the Way," to a large attendance in the evening meeting. President Gordon B. Taylor, Elders Paul B. Larsen, Douglas Donaldson and Wayne H. Nielson were present.

London—The London District choir, under the direction of Sister Alice Tarr, president, and Samuel Hislop, chorister, presented a concert in the South London hall, on August 28th. A large number of members and friends enjoyed the program.

A Bee-hive swarm, consisting of nine girls, was organized, on September 8th, in the St. Albans Branch, with Sister Olive Holton as Bee-keeper. Elders Glen T. Dixon, John S. Russell and the Branch President assisted in the organizing of the Auxiliary.

Manchester—At a baptismal service held in the Manchester Chapel on Saturday, September 5th, one person was baptized by Elder Marion L. Clawson and confirmed a member of the Church by Elder B. Kenneth Lunt.

Newcastle—A social was held at the Middlesbrough Branch Chapel in connection with the monthly union meeting of the Southern Division, Newcastle District, on Saturday evening, September 12th. A short program preceded games, in which all present participated. Selections were presented by the recently formed Middlesbrough choir.

Nottingham—The conference of the Eastwood Branch of the Nottingham District, held August 30th, was well attended by the saints and their friends at the two sessions. During the first session, the children gracefully presented the Sunday School activities. The evening meeting was very inspirational. President Albert W. Horman and Elder F. Ephraim Bates were in attendance.

A successful branch conference was held September 13th, in the Derby Branch. The theme was, "The Lord's Tent." The occasion was also depicted as a Harvest Festival. The hall was filled with saints and their friends, who thoroughly enjoyed the spiritual feast.

BRITISH MISSION ADDRESS: A. WILLIAM LUND, PRESIDENT, 23 BOOTH STREET, HANDSWORTH, BIRMINGHAM

CONTENTS

The True Religion	...	...	625	"Mormons"	...	...	635
Editorial: Michael Faraday	...	632	A Missionary's Testimony	...	636		
Relief Society	...	...	633	Missionary and Member	...	637	
Graduating Class of Bee-Hive				Portsmouth District Conference	638		
Girls	...	...	634	From the Mission Field	...	639	
What Others Say About the							
